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A

PLAIN AND EASY
CATECHISM,

DESIGNED CHIEFLY

FOR THE

BENEFIT

OF

COLOURED PERSONS.

TO WHICH ARE ANNEXED

SUITABLE PRAYERS AND HYMNS.

CHARLESTON:
OBSERVER OFFICE PRESS.

1828.

District of South-Carolina.

(L.S.) BE IT REMEMBERED, That on the Fifteenth day of April, A. D. 1828, and in the fifty-second year of the Independence of the United States of America, the Rev. B. M. PALMER, deposited in this office the title of a book the right whereof he claims as proprietor in the words following, to wit:

"A Plain and Easy Catechism, designed chiefly for the use of Coloured Persons. To which are annexed suitable Prayers and Hymns."

In conformity to the act of Congress of the United States, entitled "An Act for the encouragement of learning, by securing the copies of Maps, Charts and Books to the Authors and Proprietors of such copies during the times therein mentioned"—And also an Act entitled "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books to the Authors and Proprietors of such copies during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints.'"

JAMES JERVEY, District Clerk.

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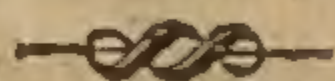
AMONG the various attempts made of late years to convey religious instruction to all classes of the community of mankind, the Author of the following Catechism felt as though nothing had been prepared, sufficiently adapted to the capacities, or accommodated to the peculiar circumstances of those, for whose benefit the following little manual is designed. Accordingly six or eight years ago with a view to supply this defect he published a smaller work of the same kind, and bearing nearly the same title with this. In his own use, however, of that little manual, (and the remark has been made by others who availed themselves of its help,) he was conscious of defects which it appeared desirable to supply. These defects, he trusts, are at least in some degree removed by the following enlargement and improvement of his former plan, which besides other additions, contains an increased number of questions and answers on the Ten Commandments, particularly on the fourth, fifth and ninth. At the suggestion of some friends he has also appended a few specimens of prayers, which he has endeavoured to adapt to the different circumstances and occasions of those whose benefit and improvement are aimed at in the publication, and has added to the number of hymns contained in the former and smaller Catechism.

In this as in the former attempt he has laboured so to construct his plan, as that no denomination of real Christians might find any thing exceptionable, and has carefully avoided as well as he could, every sentiment and every expression which might seem to have have any thing of a-sectarian bearing.

To Pastors of Churches, Teachers of Sabbath Schools, Class Leaders, Masters and Mistresses, and all who have in any way the charge of the hundreds of thousands of immortal souls in our region, whose edification and salvation this little manual may in any degree be instrumental to promote, its Author commits the present humble attempt; and, if they think proper to make use of such help as they may find it capable of affording, he requests they would unite with him in commending it to the divine blessing.

Charleston, April 1828.

CATECHISM.



QUESTION. Who made you ? ANSWER. God.

Q. What is God ? A. A Spirit.

Q. What is a Spirit ? A. That which has no body or parts.

Q. What did God make besides yourself ? A. All creatures and things in Heaven and Earth.

Q. Are there any other Spirits besides God ? A. Yes, Angels, Devils and the Souls of Men.

Q. What are Angels ? A. Pure and Holy Spirits who dwell in Heaven.

Q. What is their employment ? A. To do the will of God, and “minister to the heirs of salvation.”—Heb. 1. 14.

Q. What are Devils ? A. Wicked and fallen Spirits, who, though once holy, brought themselves by rebellion against God into sin and misery.

Q. What is man? **A.** A compound Being consisting of Soul and Body.

Q. How do you know you have a soul? **A.** Because I can think, and reason, and compare.

Q. What were you made for? **A.** To serve, glorify and enjoy God.

Q. Where do you get the knowledge of your duty as a creature of God? **A.** From his Holy Word.

Q. Where is that contained? **A.** In the Bible.

Q. By what other names is the Bible called? **A.** The Scriptures or writings—the Oracles of God—the Holy Oracles—the Lively Oracles.

Q. How many parts does the Bible contain. **A.** Two, the Old and New-Testament.

Q. What do you mean by Testament? **A.** A Will. The Bible contains the will of God.

Q. What do you mean by the Old Testament? **A.** That part of the Bible which was written before the coming of Christ.

Q. How is it otherwise called? **A.** The Law and the Prophets.

Q. What Book does it begin with? **A.** Genesis.

Q. What Book does it end with? **A.** Malachi.

Q. What do you mean by the New Testament? A. That part of the Bible which was written after the coming of Christ.

Q. How many years from the creation of the World to the coming of Christ? A. 4000.

Q. How many from the birth of Christ to the present time? A. 1828 years.

Q. What Book does the New Testament begin with? A. Matthew.

Q. What book does it end with? A. Revelation.

Q. What does the Bible teach us? A. Our duty, or what God requires us to believe, and to do, in order to please him.

Q. What does the Bible teach us concerning God himself? A. That there is but one God, and that he is infinite, or in every place—eternal, having never begun and will never cease to exist—that he knows all things and can do all things.

Q. Where does God peculiarly dwell? A. In Heaven.

Q. How many persons are there in the Godhead? A. Three—the Father, the Son or Word, and the Holy Ghost or Holy Spirit.

Q. What are the Three Persons together commonly called? A. The Trinity—the Father is the first person—the Son is

the second—and the Holy Ghost is the third.

Q. Who was the first man God made?

A. Adam, the father of the human race.

Q. Who was the first woman? A. Eve the mother of the human race.

Q. In what state were our first parents Adam and Eve created? A. In a holy and happy state.

Q. Where did God place them? A. In the garden of Eden.

Q. What did he allow them to do? A. To eat of the fruit of all the trees of the garden except one.

Q. What was the forbidden tree called? A. The tree of the knowledge of good and evil.

Q. What threatening was denounced in case they disobeyed?

A. In the day thou eatest thereof, thou shalt surely die.

Q. How many kinds of death are there?

A. Three—temporal, spiritual and eternal.

Q. What is temporal death? A. The separation of soul and body.

Q. What is spiritual death? The separation of the soul from the favour and image of God—the loss of innocence and of holiness.

Q. What is eternal death? A. The endless misery of both soul and body.

Q. What is the dispensation under which our first parents were placed commonly called? A. A covenant.

Q. What do you mean by covenant? A. Bargain or agreement.

Q. What was this covenant called? A. The covenant of works.

Q. Why? A. Because man by it would have been saved by his own works.

Q. Did our first parents keep or break this covenant? A. They broke it.

Q. How? A. By eating the forbidden fruit.

Q. What is all disobedience to God? A. Sin.

Q. What is Sin? A. Doing what God forbids, or not doing what God commands.

Q. What is the first called. A. Sin of commission.

Q. What the last? A. Of Omission.

Q. Which kind of Sin were our first parents guilty of? A. Sin of commission—they did what God had forbidden.

Q. Did they die, as God had threatened? A. Yes. They died a spiritual death at once, became immediately liable to temporal death, and were in danger of eternal death.

Q. Did they fall alone into sin and death? A. No—all their posterity fell with them—"in Adam all die—by one man sin entered into the world, and death by sin, and

so death passed upon all men, because all have sinned."

Q. How came our first parents thus to sin and fall? A. The devil tempted Eve, and she tempted Adam to eat the forbidden fruit.

Q. Who is the Devil? A. The head and leader of those wicked spirits called the fallen Angels.

Q. In what form did he appear to Eve? A. In the form of a serpent or snake.

Q. Does the Devil tempt mankind still? A. Yes, he goes about seeking whom he may devour.

Q. How does he tempt us? A. By putting evil thoughts in our minds, and working wicked feelings in our hearts.

Q. What other names is the Devil known by? A. Satan, Belzebub, the Old Serpent, the Tempter.

Q. In what state is every person born, since the fall of our first parents? A. In a state of sin and misery. "Who can bring a clean thing out of an unclean?—Not one!"

Q. Do all mankind then now die as Adam did? A. Yes—all are spiritually dead by nature—all will go to the grave, and unless God save them, will undergo *future* misery.

Q. What has God done to save fallen men? A. He has made a covenant of grace with them.

Q. What do you mean by grace? A. Free and undeserved favour.

Q. Who administers and is the mediator of the covenant of grace? A. The Lord Jesus Christ, the eternal Son of God—the second person in the Trinity.

Q. What did he do to accomplish the deliverance and salvation of man? A. Besides his divine nature as God he took upon him human nature, or the nature of man.

Q. How many natures then has Christ? A. Two—divine and human—the first he always had—the last he took upon him in the fulness of time.

Q. Where was he born? A. In Bethlehem.

Q. Of whom? A. The Virgin Mary.

Q. Why was he born of a Virgin? A. That he might come into the world without sin.

Q. Who was his reputed father? A. Joseph.

Q. Who was his real father? A. God.

Q. How long was Christ in the world? A. About 33 years.

Q. Why was he called Jesus? A. Je-

sus means Saviour, and he came to save his people from their sins.

Q. Why was he called Christ? A. Christ means anointed, and he was anointed and appointed to be the Saviour of sinners.

Q. How did he accomplish our salvation? A. By obeying the law which we had broken and by suffering for our sins.

Q. What law did he obey? A. The moral law contained in the Ten Commandments.

Q. What sufferings did he undergo? A. The painful and shameful death of the Cross—he was crucified.

Q. What was the Cross? A. An upright piece of wood which was placed in the ground and a cross piece at the top.

Q. How was Christ fastened on the Cross? A. He was nailed to it by his hands and feet.

Q. Who betrayed him? A. Judas, one of his professed disciples.

Q. Who accused him? A. The Jewish priests and rulers.

Q. Who condemned him? A. Pontius Pilate the Roman Governor.

Q. Who crucified him? A. The Roman Soldiers.

Q. Could he have delivered himself out of their cruel hands if he pleased? A. Yes

Q. Why then did he not? A. Because it was in this way he came to die for our

sins—"to bear our sins in his own body on the tree."

Q. Did his human or his divine nature suffer and die? A. His human nature—his divine nature was incapable of suffering.

Q. What gave worth to his human sufferings and made them acceptable to God?

A. His divine nature gave to every thing he did and suffered in his human nature infinite worth and dignity.

Q. What name is given to Christ's sufferings on the Cross? A. Atonement.

Q. What name is given to Christ himself on account of his meritorious sufferings? A. The Redeemer.

Q. How long did Christ remain in the grave? A. Three days.

Q. What became of him afterwards? A. He rose from the dead.

Q. How long did he remain on earth after his resurrection? A. Forty days.

Q. What then became of him? A. He ascended to heaven.

Q. Where is he seated? A. At the right hand of God.

Q. What is he doing there? A. Interceding or making intercession for sinners.

Q. What does that mean? A. Pleading their cause before God his Father.

Q. What are the offices of Christ? A. Prophet, Priest and King.

Q. What does he do as Prophet? A. Reveal the will of God for our salvation.

Q. How does he reveal it? A. Outwardly by his Word and inwardly by his Spirit.

Q. What does he do as Priest? A. He has atoned and constantly intercedes for sinners.

Q. What does he do as King? A. He subdues his people to himself and makes them willing in the day of his power, and rules over them.

Q. What else? He restrains and conquers all their enemies.

Q. Who are these enemies? A. The world, the Flesh and the Devil.

Q. How do sinners become interested in Christ? A. By Faith.

Q. What is Faith generally? A. Believing every thing that God has said or revealed in his Holy Word.

Q. What is Faith in Christ in particular? A. It is relying and resting on him, and on him alone for salvation.

Q. How is faith otherwise described in the Bible? A. By coming to Christ as a Saviour; building on him as a foundation, flying to him as a city of refuge,—washing in him as a fountain,—feeding on him as

the bread of life,—drinking of him as the water of life,—walking in him as the way to Heaven.

Q. Is any other exercise of heart necessary to salvation besides faith? A. Repentance—“except we repent” the Bible says “we must all perish.”

Q. What is repentance? A deep sincere sorrow for sin, and a true and entire turning from sin.

Q. How many kinds of repentance does the Bible speak of? A. True and false repentance, or legal and evangelical repentance, a sorrow of the world, which worketh death, and godly sorrow unto salvation.

Q. What do you mean by a false and legal repentance? A. When we are sorry for sin on account of the punishment threatened and not because we really hate the practice of it.

Q. What is true evangelical repentance? A. When we grieve for and hate sin on its own account, more than on account of the danger it exposes us to.

Q. Give examples of legal or false repentance? A. Judas and Pharaoh.

Q. Give examples of sincere and evangelical repentance? A. David and Peter.

Q. How did Judas repent? A. He had great horror and terror of mind, but no real contrition of heart.

Q. How did Peter repent? A. He wept bitterly and had great tenderness of conscience for his sin.

Q. How is our repentance and faith proved to be sincere? A. By a holy life—"by their fruits ye shall know them"—"if ye love me" says Christ, "keep my commandments"—"without holiness no man shall see the Lord."

Q. When a person is a true believer in Christ, what is he said to be? A. Justified.

Q. What is justification? A. God's full forgiveness of all sin for Christ's sake and receiving the sinner unto favour.

Q. What is sanctification? A. Constant growth in grace—progress in holiness—dying more and more unto sin, and living unto righteousness.

Q. What is adoption? A. Being taken out of the kingdom and family of Satan into the kingdom and family of God, and having a right to all the privileges of the sons of God.

Q. Which of these are immediate; and which are gradual acts? A. Justification and adoption take place immediately and completely as soon as the soul believes in Christ;—sanctification is gradual, commencing in the new birth and completed in glory.

Q. What is the work of the Holy Spirit? A. To apply the redemption of Christ to the soul of man.

Q. How does the Spirit make this application? A. He convinces sinners of their guilt and danger.

Q. What else? A. Enlightens their minds and renews their wills.

Q. How can a fallen sinner repent of his sins and believe in Christ? A. The Spirit of God enables him to do both.

Q. What does Christ say respecting the willingness of God to give or send the Holy Spirit? A. He is more willing to do this, than parents are to give good gifts to their children.

Q. What example have we of prayer for the Spirit's influences? A. "Create in me a clean heart, O God, and renew a right Spirit within me."

Q. How many commandments are there in the moral law? A. Ten, given by God to Moses.

Q. What were they written upon? A. Two tables of stone—four on one table and six on the other.

Q. What do the first four commandments relate to? A. Our duty to God.

Q. The four last? A. Our duty to man.

Q. How does Christ express the sub-

stance of the Ten Commandments? **A.** In these words, "Thou shalt Love the Lord thy God, with all thy heart, with all thy soul, with all thy strength and with all thy mind and thy neighbour as thyself."

Q. What is the rule given to direct our conduct to others, sometimes called the golden rule? **A.** "As ye would that men should do to you, do ye even so to them," or (in fewer words) do as you would be done by.

Q. What is the meaning of this rule? **A.** That we should feel and think and act towards others, as we should expect them to do to us, if we were in their situation and they in ours.

Q. Which is the first commandment?

A. Thou shalt have no other God's before me.

Q. What does it forbid? **A.** The worship of idols and false gods; also an inordinate attachment to any creature or thing in this world.

Q. What does Paul say of covetousness, or the love of money? **A.** It is Idolatry.

Q. What exhortation does the Apostle John give against excessive worldly attachments? **A.** "Love not the world; nor the things that are in the world; if any man love the world the love of the father is not in him."

Q. Which is the second commandment?

A. "Thou shalt not make unto thee any graven image, or any likeness of any thing, that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments."

Q. Does this commandment forbid the making of images, or only the worship of them? **A.** It simply forbids the worship of them.

Q. Which is the third commandment?

A. "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain."

Q. How do persons take the name of God in vain? **A.** By profane swearing, by perjury, by the trifling use of God's name in conversation, and by wanderings of heart when they pray to him.

Q. Which is the fourth commandment?

A. "Remember the Sabbath Day to keep it holy, in six days shalt thou labour and do all thy work; but the seventh day is the

Sabbath of the Lord thy God ; in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man servant nor thy maid servant, nor thy cattle nor the stranger that is within thy gates ; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day, wherefore the Lord blessed the Sabbath day and sanctified it.”

Q. When was the Sabbath first instituted ? A. At the creation of the world.

Q. In how many days did God create the world ? A. In six days.

Q. What did he do on the seventh day ? A. He rested from all his works, and appointed the seventh day to be observed in remembrance of that event.

Q. What is the meaning of the Word Sabbath ? A. Rest.

Q. What is the Sabbath a type of ? A. Heaven.

Q. How does Paul describe Heaven ? A. As the rest that remains for the people of God.

Q. What does the Sabbath commemorate under the Christian dispensation ? A. The resurrection of Christ by which he finished the work of Redemption.

Q. What is the Christian Sabbath called ? A. The Lord's Day.

Q. How is the Sabbath to be kept holy ? A. By resting from labour, and from the

common work of other days—from the business of life.

Q. May no work be done on the Sabbath? A. Yes, all works of necessity and mercy.

Q. What are works of necessity? A. Whatever must be done for our safety, support, decency of appearance, and attendance on the worship of God.

Q. Mention some of these things? A. Cleansing and clothing our persons, preparing needful articles of food, journeying in order to attend the house of God.

Q. What are the works of mercy? A. Attending the sick—relieving the poor—feeding cattle—preventing the spread of fire or the sudden loss of property by some calamity, and such like things.

Q. How should the Sabbath be employed? A. In the public and private worship of God, religious conversation, reading the Word of God and other religious books.

Q. Which is the fifth commandment? A. Honour thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee.

Q. What is the general meaning of the commandment? A. It enjoins all our relative duties as superiors, inferiors or equals—those of husbands and wives—

parents and children—masters and servants—rulers and people.

Q. What is the duty of husbands? A. To love their wives and not be bitter against them, giving them honor as the weaker vessels.

Q. What is the duty of wives? A. To see that they reverence their husbands.

Q. What is the duty of Parents? A. To provide for and instruct, and when needful, correct their children, to pray with them and for them.

Q. What is the duty of Children? A. To honor, obey and submit to their parents in every thing lawful.

Q. What is the duty of Masters? A. To feed and clothe, befriend and protect, and relieve their servants—to render their labour moderate—to instruct them and pray for them.

Q. What is the duty of servants? A. To obey their Masters, not with eye service as men pleasers, but in singleness of heart, doing service as to the Lord and not to men—to be diligent in their work—faithful and honest with what is entrusted to them, and not wasteful of their Master's property.

Q. What promise does God make to faithful servants? A. "Of the Lord they shall receive the reward of the inheritance."

Q. What does the prophet Malachi say concerning servants? A. "A servant honoreth his master."

Q. What direction does Paul give to Timothy? A. "Let as many servants as are under the yoke count their own Masters worth of all honor." I Tim. vi. 6.

Q. What reason does he give for this direction? A. That the name and doctrine of God may not be blasphemed. I Tim. vi. 1.

Q. How does he direct them to act towards Christian masters? A. "And they that have believing masters, let them not despise them, because they are brethren, but do them service because they are faithful and beloved, partakers of the benefit." I Tim. vi. 6.

Q. How does he write to Timothy on the subject? A. Exhort servants to be obedient to their own masters, and to please them well in all things—not answering again (or contradicting)—not purloining (or stealing,) but shewing all good fidelity.

Q. What reason does he give why servants should act in this manner? A. "That they may adorn the doctrine of God our Saviour in all things."

Q. What advice does the Apostle Peter give to Servants? A. "Servants be subject to your masters with all fear—not on-

ly to the good and gentle, but also to the troward." I. Pet. ii. 18.

Q. What example have we in the Bible of good servants? A. Joseph—the Centurion's servant—Naaman's little maid.

Q. What remarkable instance have we in the Bible of the conversion of a servant? A. Onesimus.

Q. What was his character before his conversion? A. He robbed his master Philemon and ran away from him.

Q. How was he converted? A. Under the preaching of Paul.

Q. How did Paul act towards him? A. He sent him back to his master, informing him of the change divine grace had made in his heart, asking forgiveness of his offence, and promising to make good what Onesimus had stolen.

Q. How does Paul speak of him after his conversion? A. As a brother in Christ.

Q. What example have we of a servants praying for his Master? A. Isaac's servant. Gen. xxiv. 12, 27.

Q. Which is the sixth commandment? A. "Thou shalt not kill."

Q. What is forbidden in this commandment? A. Murder either of ourselves or others, and every thing tending to it.

Q. What things tend to self-murder?

A. Drunkenness—imprudent exposure to weather—anger and other evil passions.

Q. What things tend to the murder of others? A. The indulgence of violent passions—cruel treatment of masters to servants—disobedience of children to parents, and of servants to their owners.

Q. Which is the seventh commandment?

A. Thou shalt not commit adultery.

Q. What is forbidden in this commandment? A. Fornication, adultery and incest.

Q. What is fornication? A. The unlawful connexion of unmarried persons.

Q. What is adultery? A. The unlawful connexion of married persons.

Q. What is incest? A. A person's marrying another too nearly related.

Q. What does God say of lawful marriage? A. It is honorable in all.

Q. What does God say of every unlawful connexion? A. Whoremongers and adulterers God will judge.

Q. Does the seventh command embrace the heart? A. Yes; it forbids not only all unclean actions, but *all unclean* words and thoughts.

Q. Which is the eighth commandment?

A. "Thou shalt not steal."

Q. What is forbidden in this command-

ment? A. Theft, dishonesty, cheating of every kind, extravagance and waste.

Q. How did our Saviour recommend frugality by his example? A. After the miracle of the loaves, he said, "gather the fragments that remain, that nothing be lost."

Q. What was the first sin of the unjust steward? A. He wasted his master's goods.

Q. What sin was he guilty of afterwards? A. He cheated his master in settling with his customers.

Q. What was it that Christ commended in the unjust steward? A. Not his dishonesty, but his wisdom.

Q. Which is the ninth commandment? A. "Thou shalt not bear false witness against thy neighbour."

Q. What does it require? A. To tell the truth, the whole truth, and nothing but the truth—to be tender of the character and reputation of others.

Q. What does it forbid? A. Slander, tale-bearing, lying and mischief making.

Q. What threatening is there in the Bible against liars? A. "All liars shall have their part in the lake that burneth with fire and brimstone."—Rev. xxi. 8.

Q. What remarkable judgement has God sent upon liars? A. Ananias and

Sapphira were both struck dead on the spot for this sin.—Acts v. 1—10.

Q. What happened to Gehazi for telling a lie? A. He was smitten with an incurable leprosy.

Q. What does Paul say against lying?

A. "Lie not one to another, seeing ye have put off the old man with his deeds."

Q. What does Paul say to the Ephesians on this subject? A. "Put away lying and speak every man truth with his neighbour."

Q. What does Solomon say? A. "Lying lips are abomination to the Lord, but they that deal truly are his delight."—Proverbs xii. 22.

Q. What else does he say? A. "A lying tongue is but for a moment—he that speaketh lies shall perish."—Prov. xix. 9.

Q. What does David say? A. "He that worketh deeeit shall not dwell in my house; he that telleth lies shall not tarry in my sight."—Ps. 101-7. "I hate and abhor lying."—Ps. 119-163.

Q. How does David pray? A. "Deliver my soul, O Lord, from lying lips and from a deceitful tongue."—Ps. 120-2.

Q. What does Christ say of the Devil? A. He is a liar and the father of lying.—John viii. 44.

Q. Whom then do liars resemble, and whose children are they? A. The Devil.

Q. Which is the tenth commandment?

A. "Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbours."

Q. What does it enjoin? A. Full contentment with our own condition, however, poor, humble or afflicted.

Q. What does it forbid? A. All discontent with our own condition and envy of the state of others.

Q. Is this a sin of the heart or of the life? A. Chiefly of the heart.

Q. To what commandment does it stand related? A. To the eighth, for covetousness is heart-theft.

Q. Does covetousness often lead to other sins? A. Yes, it leads to stealing and lying and treachery. Achan's covetousness led him to steal the golden wedge and Babylonish garment—and Gehazi's covetousness led him to a falsehood, and Judas' covetousness occasioned him to betray his master.

Q. What does Paul say concerning the love of money? A. It is the root of all evil.

Q. What advice does he give? A. Having food and raiment, let us be therewith content.

Q. What does he say of himself? A.

I have learned in whatsoever state I am therewith to be content.

Q. What does Paul say to servants respecting contentment? A. Art thou called, being a servant—care not for it; but if thou mayest be made free, choose it rather. He that is called being a servant, is the Lord's freeman.—I Cor. vii. 21—22.

Q. Is any man able to keep these commandments? A. No man, but daily breaks them, either in thought, word or deed. There is none that doth righteousness—no, not one—all have sinned and come short of the glory of God—in many things we offend all.

Q. Have all sins the same degree of guilt? A. No—some sins have in themselves much more guilt than others—and the same sins are more or less aggravated by different circumstances.

Q. What is the due and just desert of any sin? A. God's wrath and curse here and hereafter.

Q. Are all mankind then condemned by the moral law of God? A. Yes, for it says "cursed is every one that continueth not in all things written therein to do them."

Q. Is there any hope for creatures thus sinful and miserable? A. Yes, in the Gospel of Christ, which tells us, "Christ has

redeemed us from the curse of the law, being made a curse for us."

Q. How may we obtain an interest in the salvation revealed in the Gospel? A. By faith in Jesus Christ, and deep and sincere repentance for sin, as before explained.

Q. When a person has repented truly and believed in Christ, what is he said to be? A. Regenerated—renewed—born again or converted—created anew.

Q. What does Christ say respecting regeneration? A. "Except a man be born again, of water and of the spirit, he cannot enter into the kingdom of God."

Q. What does Paul say upon the same subject? A. If any man be in Christ he is a new creature—old things are passed away and all things are become new.

Q. What promise has God given on this subject? A. A new heart will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

Q. Which person of the Trinity is the immediate author and producer of this change? A. The Holy Ghost—"hence it is called the renewing of the Holy Ghost."

Q. In what way do men commonly come to the knowledge and experience of salvation? A. In the use of the means of grace.

Q. What are the means of grace? A. The Word of God, the Ordinances of God and Prayer.

Q. How does the Word of God tend to our salvation? A. By being read and heard with attention and prayer.

Q. What is the Word of God called? A. The Sword of the Spirit, because by means of it, the Spirit awakes, convinces and converts sinners.

Q. What are the ordinances of the Gospel or of the New-Testament? A. Baptism and the Lord's Supper.

Q. What is Baptism? A. A washing with water in the name of the Father, Son and Holy Ghost.

Q. What does this washing signify? A. Our being cleansed from sin, becoming new creatures—the disciples of Christ, and devoted to the service of God.

Q. What is the Lord's Supper? A. Eating bread and drinking wine by Christ's appointment, and in remembrance of his death.

Q. When was it instituted? A. At the last Passover, just before his sufferings.

Q. What animal was slain at the Passover? A. A Lamb without blemish.

Q. In reference to this what is Christ called? A. "The Lamb of God who taketh away the sin of the world."

Q. What does Paul say of Christ's crucifixion? A. "Christ our passover is sacrificed for us."

Q. For what did Christ declare he came to give his life? A. A ransom for many.

Q. What does the bread in the Lord's Supper signify? A. The body of Christ broken for sin.

Q. What does the wine represent? A. The blood of Christ shed for the remission of sins.

Q. What are the qualifications for the Lord's Supper? A. A knowledge to discern the Lord's body—faith to feed upon him—repentance for sin—love to God and purpose of new obedience.

Q. Will baptism ever save those who are not renewed in heart? A. No. It is not baptism which saves us, but the answer of a good conscience towards God.

Q. Will the Lord's Supper save those who do not live in holy obedience? A. Christ will say to such at the last day, though they ate and drank in his presence, I never knew you—depart from me—ye workers of iniquity.

Q. What is prayer? A. The offering up of our desires to God.

Q. What ought we to pray for? A. Nothing but what is agreeable to the will of God.

Q. In whose name must prayer be offered? A. In the name of Christ.

Q. On whose account may we expect an answer to prayer? A. On account of Christ.

Q. How must we pray in order to obtain an answer? A. Sincerely—"if I regard iniquity in my heart the Lord will not hear me"—and fervently as if we were anxious to receive what we ask for.

Q. How is prayer described? A. Wrestling with God, pouring out our hearts before him.

Q. What parts does prayer consist of? A. Invocation or calling on God; adoration or praising his perfections; petition for pardon of sin and every other needful blessing; thanksgiving for mercies already received; and intercession in behalf of others.

Q. What form of prayer has Christ taught us? A. What is called the Lord's Prayer.

Repeat it. Our Father who art in heaven—hallowed be thy name—thy kingdom come—thy will be done on earth, as it is in heaven—give us this day our daily bread, and forgive us our debts as we forgive our debtors—and lead us not into temptation,

but deliver us from evil—for thine is the kingdom, the power and the glory forever. Amen.

Q. How is God our father? A. By creation, providence and redemption.

Q. Is not God elsewhere as well as in heaven? A. Yes, he fills immensity with his presence—he is a God near at hand and a God afar off.

Q. Why is he said to be in Heaven? A. Because there he principally displays his glory.

Q. What is meant by hallowing the name of God? A. Reverencing all his names, titles, perfections and institutions.

Q. What are the principal names of titles of God? A. Jehovah, Lord, Lord God, Holy One of Israel, Lord of Hosts, God of Abraham, Isaac and Jacob, King of Kings and Lord of Lords.

Q. What is meant by the coming of God's kingdom? A. The setting up of his kingdom in our hearts, and the spread of his Gospel through all the world.

Q. How should we desire God's will to be done? A. At all times, and in all places, and in all things.

Q. How do the Angels in Heaven do his will? A. Readily, joyfully, completely and constantly.

Q. What is meant by praying for daily bread? A. We pray to be delivered from the

snare both of riches and poverty, and to have a constant supply of our reasonable and real wants.

Q. How did Agur pray? A. Give me neither poverty nor riches—feed me with food convenient for me, lest I be full and deny thee, and say who is the Lord; or lest I be poor and steal and take the name of my God in vain.

Q. If we pray to have our debts or trespasses forgiven, and are not willing to forgive others, how will God answer such prayers? A. Instead of forgiving our sins he will avenge himself of us.

Q. What do we mean when we pray not to be led into temptation? A. That God would keep us from being tempted to sin, or if we are tempted, that he would support and deliver us.

Q. What is the meaning of the word Amen, with which this and all prayers are concluded? A. It means “so be it”—that we are sincere and in earnest in what we ask for.

Q. To which person of the Trinity is prayer generally offered? To the first person, God the Father.

Q. Is there any example of prayer to Christ? A. Yes; Paul prayed to him to deliver him from the buffeting of Satan, and Stephen prayed to him to receive his departing Spirit.

Q. Is there any example of prayer to the whole Trinity—Father, Son and Spirit? A. Yes; besides the form of baptism this prayer is recorded in the New-Testament, and is generally used in concluding public worship——The grace of our Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with you.

Q. Where will the righteous go at death? A. Their bodies will be committed to the grave and their souls ascend to God in heaven.

Q. Where will the wicked go at death? A. Their bodies will be committed to the grave, and their souls descend to hell.

Q. What will take place at the last day? A. The bodies of both the righteous and the wicked will be raised from their graves and united to their souls, and appear before the judgement seat of Christ.

Q. After the judgement is over what will Christ say to the righteous? A. Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Q. What to the wicked? A. Depart ye cursed into everlasting fire prepared for the Devil and his Angels.

PRAYERS FOR SERVANTS.

MORNING.

Great and gracious God; thou hast created all things by thy power, and governest all things by thy wisdom—thou art the author of all our blessings by night and by day. I give thanks to thee for the sweet rest I have enjoyed the night past, and that I am brought safe to see another morning.

Preserve me, O Lord, this day from every harm and from every sin, and wheresoever I am, let me remember that the Great God sees me, and let me not dare to sin against him. I praise thee, that I have a master and mistress to provide food and clothes for me, and every thing else that I want: do them good, I entreat thee, both here and hereafter, and give me grace daily to learn what they teach me, and willingly to do what they command me, that I may please them in all things, and live as becomes one of thy children.

I deserve no good from thee because I offend thee so often, but I desire to be sorry for my sins, and pray and hope thou wilt spare me, and show me thy love, because thou art a God of mercy, and because Jesus Christ thy Son died upon the Cross, to save such sinners as I am, from the pains of Hell. Now he is gone up to Heaven to plead with God for them and to bless them: grant, O Lord, that I may see his face there hereafter, and sing his praises. To thee, O Father, to thy Son and thy Holy Spirit, I desire to pay all honor and obedience, now and evermore.—Amen.

EVENING.

O Lord, our Heavenly Father, thou hast made the night for us to take our rest. I pray thee, look down upon me, and watch over me while I sleep. Accept my thanks for all the good things I have this day received; and as I lie down in peace this evening, so let me awake and rise again in peace in the morning to serve thee. O pardon every one of my faults, and be not angry with me; for thy Son Jesus Christ has suffered death for our sins, and I desire to trust in him to save me from thine anger. Let me fear thee and love thee, and do thy will with delight; and I humbly ask that thy Holy Spirit may instruct and assist me in all things needful for me to do. Help me to honor my master and mistress—to be faithful in the performance of my duty to them, not with eye service—as a man pleaser, but doing the business of my humble station in life, as to the Lord, and not unto men, knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. Help me to love my relations, friends and neighbours as I would have them love me: to be kind to my fellow servants, and to seek their good. Let me not be an enemy to any person whatsoever, and help me to forgive those who may be enemies to me.

I entreat thee, O Lord, for Christ's sake, give me every thing that is best both for my soul and body; for thou art wise and gracious and able to do more and better for me than I am able to ask. And when I have done serving thee in this world, take my soul to live with thee in Heaven, where I shall serve thee far better than I can do on earth, and give thee glory forever and ever. Amen.

A PRAYER.

Almighty Father, how shall I a sinful worm of dust appear before thee; for thou art of purer eyes than to behold iniquity, and the Heavens are not

clean in thy sight. O let me come in the name of the Lord Jesus who died, that sinners might be saved from destruction. I entreat thee for his sake to take away this love of sin, which I find in my heart, and when I am inclined to do that which is wrong, help me to recollect that thou abhorrest the workers of iniquity. I am often tempted to indulge a selfish impatient temper, and to fall into sinful and angry passions, and to speak or do that which will be displeasing to thee. O teach me to hate every sin and to repent that my heart is so wicked and so unfaithful to thee. Do not shut thine ear against my prayer for the Redeemer's sake. Amen.

A Prayer for Social or Secret Worship.

O Lord, though thou art high, thou hast respect to the lowly—thou hast condescended to say, “to this man will I look, even to him that is poor and of a contrite spirit, and humbleth at thy word.”

We thy servants desire to bless thy name, that notwithstanding our humble and lowly condition in life, we are not shut out from the mercies of our God; and that in Christ there is neither bond nor free.

We, O Lord, as well as our superiors, are sinners in thy sight; we have broken thy holy law; we have disobeyed thy blessed commandment; we have rebelled against thy righteous government, and except we repent, we must perish.

We thank thee, that we may put our trust in the Lord Jesus Christ, who took upon himself the form of a servant, that he might die for the sins of the humblest as well as the most exalted of the human family. Make us thankful for thine unspeakable grace. Help us to repent of and to forsake all our sins—to put our trust in our blessed Saviour, and to walk as he walked. O write our humble name in the lamb's book of life, and help us to adorn the doctrine of God

our Saviour in all things. May we love the Lord with all our heart and soul and mind and strength and love our neighbour as ourselves.

Enlighten our dark and ignorant minds that we may know thy will, and incline our hearts to perform it.

Help us to perform the duties of our condition as servants, faithfully as unto the Lord and not unto men, not with eye service as men-pleasers, but as knowing that the eye of God is upon us, and seeking to please and glorify him. Bless those thou hast placed over us in thy Providence, and grant that they and thy children, and we their servants may all partake of thy grace, and belong to the household of faith.

And grant that we the servants of the household, who profess thy truth, may adorn our profession and recommend the religion of Christ. Prepare us for filling our humble stations in the world with usefulness, remembering that whatsoever good thing any man doth, that shall he receive of the Lord, whether he be bond or free. Prepare us Lord for living to thy glory, and when thy messenger death is sent to call us from this world, may we be received to thy kingdom in Heaven, through Jesus Christ our Lord. Amen.

A Prayer for a Servant living in a Christian Family.

O Lord, my God, I desire now to bow down in thy holy presence, and to call to mind all the loving kindnesses and tender mercies towards me thy most unworthy servant. I bless thee, that it has been my happy lot to fall into the hands of kind owners, who give me food to eat and raiment to wear, and are always ready to supply all my reasonable wants, and who require at my hands only a moderate and reasonable service, which I can easily perform.

O Lord, how many of my fellow creatures are there in the world who have not the half of my comforts and privileges, but are distressed from day to

day to get a living, while I can lie down every night and rise every morning free from care.

But, oh, my Heavenly Benefactor, I have much more to thank thee for, than merely my worldly comforts. I have a precious soul to be saved or lost, and thy Providence might have cast my lot among the thoughtless and the careless who have no fear of God before their eyes. But thou hast in this respect dealt far better with me than I deserve. Thou hast given me a master and mistress that fear God, and desire like Abraham to teach their children and household the way of the Lord to do justice and judgement. I enjoy the privilege of hearing the Bible read in the family every day, and uniting in family prayer. And I may go on the Lord's day to the house of God, and I have every thing that is necessary to make me a real Christian. O enable me to understand the greatness of my privileges, and to feel my obligations, and to improve my opportunities. And while my owners are anxious for the salvation of my soul, may I be deeply concerned for my spiritual welfare, that my condemnation may not be aggravated by abusing my mercies. Help me to be faithful to my owner's interests—to be diligent in my duty and not to eat the bread of idleness—may I never disappoint the trust that is placed in me, nor like the unjust steward, waste my master's goods. O help me to make a grateful return to God and man for all my mercies, and pardon and accept me for Jesus Christ's sake. Amen.

A Prayer for a Pious Servant who does not enjoy religious privileges in the family.

Heavenly Father, I am less than the least of all thy mercies, and have no right to complain of any of thy dispensations. Thou art righteous in all thy ways and holy in all thy works.

Blessed be the name of my God, that, notwithstanding the disadvantages of my situation, thou hast

brought me to the knowledge of thyself and of thy Son Jesus Christ, my blessed Saviour. Once I was wandering from thy ways like a poor lost sheep, but thou was pleased to open my eyes, to shew me my guilt—to convince me of my danger, and to break and bow this rebellious heart. Lord I thank thee for making me willing in the day of thy power, and leading me by repentance and faith to Jesus Christ and him crucified, while others are still walking the downward road. Lord why me, even because so Father, it seemed good in thy sight. O keep this heart steady to Christ and faithful in his cause, and now that my own eyes have been opened, I pray for thy rich grace on all around me. Lord, bless my master and mistress. O may thy grace incline them to choose that good part that shall not be taken from them. And if it please thee make thy poor servant now before thee the humble instrument of some little good to their precious and immortal souls. O grant that I may be enabled so to conduct myself, that instead of being prejudiced against the religion of the blessed Jesus which I now profess, they may by my diligence and faithfulness, my humble and honest deportment, be led to believe there is a reality in religion.

Lord, have mercy on them and lead them to Christ, that they and their children too, may be saved in him with an everlasting salvation—that they may have morning and evening worship in their family, on which thy servant may attend and be edified and comforted. Grant, that though they are now following the world, they may by thy grace soon renounce the world, and glory in the Cross of Christ and prepare for Heaven. Lord hear the prayer of thy servant in thy name, and for the sake of my Redeemer Jesus Christ. Amen.

A Prayer for irreligious fellow-servants.

O Lord, my Heavenly Father, it is thine to fix the bounds of the habitations of all thy creatures ; for

thou dost what thou pleasest in the armies of Heaven, and among the inhabitants of the earth. Thy servant presents himself before thy presence now to bless thee for thy distinguishing goodness to him in turning him from the error of his ways. Lord, if thou hadst not changed his nature and renewed his heart, he would still have been a child of wrath even as others—he would still have continued dead in trespasses and sins. But “by the grace of God I am what I am,” and I pray that grace may be magnified by me, whether by life or by death. I pray thee to have mercy on my fellow-servants, even as thou hast had mercy on me. Lord they are no worse by nature than I am, and thy Holy Spirit can convince them as well as me of sin, of righteousness, and of judgement to come. Thou seest how I stand alone in the family I belong to as a monument of thy mercy, while my fellow servants are not only out of Christ, but even mock and scoff, when I would warn them against their dangerous ways, and tell them what thou hast done for my soul.

But, Heavenly Father, they are not beyond the reach of thy grace—open their eyes, Lord, that they may see—open their ears that they may hear, and touch their hearts that they may feel their guilt and danger, and fly from the wrath to come. And grant, Lord, that in the trials I may have to undergo, when standing up for the Lord against the workers of iniquity, I may always possess the ornament of a meek and quiet spirit. Suffer me never to be off my guard, so as to be overcome of evil, but may I always be enabled to overcome evil with good. Make me patient and long suffering, meek, forbearing and forgiving, setting the example of my divine Saviour before me, “who, where he was reviled, reviled not again, but committed himself to him who judgeth righteously.” Unworthy as I am, O Lord, make me the humble, but honored instrument of winning at least one of my fellow servants to Christ. And taking shame and

confusion of face to myself, may I give thee all the glory, through Jesus Christ. Amen.

Prayer for a Servant professing to seek Salvation.

Merciful Father, though I dare not pretend to be thy child by adoption or regeneration, yet I am thine by creation, and I come to beg thee to make me thine by renewing grace. I desire to thank thee, Lord, that thou hast awakened me out of that careless and insensible state of mind, in which I was lately found. I begin to feel the importance of religion and the value of my precious soul. Lord, I am ignorant and need much instruction. O teach me by thy Word and Spirit what I ought to know and to do, to inherit eternal life. I begin to see something of my ruined state by nature, of the deceitfulness and wickedness of my heart, and my need of looking somewhere else than to myself, for hope. O be pleased to give deeper impressions and clearer and stronger views of every thing that relates to my eternal welfare. Since thou hast called up my attention lately to these things that belong to my peace, oh let me not become careless and indifferent again, lest I should grieve or quench thy Holy Spirit, and my last state be worse than my first. Whenever I attend the meeting of my class, or hear thy gospel preached, or get instruction in my duty in any other way, O God, give me the hearing ear, the understanding mind, the feeling heart; help me to remember and to lay up thy truth. Draw me, and I will run after thee—draw me with the chords of love, as with the bands of a man. O help me to repent—to believe on Christ, and to give myself entirely and forever away to that Saviour, who shed his blood to wash away my guilty stains. Hear and answer me for his dear name's sake. Amen.

Prayer for a Servant before going to Church.

Blessed God, thou Lord of the Sabbath, who has appointed the day of sacred rest for the benefit of

thy creatures. I desire most heartily to thank thee, that I am permitted to see another day of the Lord. O like thy holy Apostle John, may I be in the Spirit on the Lord's day. The work and the business of the week is over, and now I hear thee saying, "remember the Sabbath Day to keep it holy." And, Lord, thou hast appointed this day, that man-servants and maid-servants, as well as others, may rest and be refreshed. O help me to enter on the holy duties of this day with becoming engagedness. May I more than ever "strive to enter in at the strait gate." I bless thy name, that there is a house of God so near on which I may attend to hear the words of eternal life. Lord thou hast been pleased to favour me above thousands of my fellow-servants in this land, who do not enjoy half my privileges—my soul is affected at the thought, lest being in this respect exalted to Heaven, I should by my misimprovement of peculiar mercies, be cast down to hell. Forbid, Lord, that this should be my case—let me not, like the unfaithful servant in the Gospel, bury my talent, but carefully and devoutly improve it.

Lord, when I go to church, may I feel that I am in the house of God, and that all the thoughts of my heart are naked and open before thee Gracious God; keep me from vain and wicked and wandering thoughts while in thy house. Help me to unite with all my heart with thy people in the delightful work of prayer and praise—and when thy ministering servant rises to deliver his Master's Message to sinners, O help me to pay attention, and to understand. Carry thy word like a two edged sword to my heart—make it quick and powerful to work in me all the good pleasure of goodness—make it operate on my heart like a refiner's fire and like fuller's soap—cleansing me from all the allurements of sin, and making me a vessel of honor fitted for the master's use.

Bless my dear Pastor, and fit him for his work—give him many seals of his ministry among his peo-

ple. Enable him to speak with so much plainness that all may understand him, and with so much faithfulness and power, that all may feel the truth and importance of his message. Make him a son of thunder to presumptuous, careless and hardened sinners—and a son of consolation to sincere enquirers, and to mourners in Zion. And Lord, grant that among the number converted by his Ministry, there may be many servants to acknowledge him at the last day as their spiritual father. May he bring forth out of his treasure to all classes of his hearers things new and old, that parents and children, master's and servants may be instructed in their duty, and by thy grace perform it faithfully. Hear my prayer, O Lord and accept me for the Redeemer's sake. Amen.

A Prayer to be used by a Servant at the close of the Sabbath.

Lord God of Heaven and Earth, thine Angels cry to thee always, saying, holy, holy, holy is the Lord of Hosts the whole earth is full of his glory, but this day thy church on earth has been engaged in the work of public prayer and praise. And thou hast permitted too, thy servant to go with them that keep holy day. Lord, I have heard thy truth once more—oh let the word that has been preached sink deeply into my heart; let it not be as water spilt upon the ground that cannot be gathered up again, but may it be treasured up in my heart and practiced in my life. Do not let Satan take thy word from my heart, as the birds pick up the seed that fall by the way side—nor let it be choked by the thorny cares of the world, nor die for lack for moisture by being sown in a shallow soil—but O God, water it with the dews of thy grace that it may bring forth fruit a hundred fold.

May I forsake all the sins that I have been warned against to-day, may I perform all the duties that have been pointed out—may I shun the snares and resist the temptations that have been described, and may I

take unto myself the whole armour of God, that I may stand in every evil day. Help me to improve what I have heard to day in preparing for that better, brighter and more glorious Sabbath which thy redeemed people expect to spend with thee in eternity. O help me to be humble, watchful and prayerful. May the spiritual food which I have received in thy house this Sabbath nourish and cherish my soul during the week on which I am shortly to enter, and help me Lord, to grow every day in grace and in preparation for heavenly blessedness. May I be kept, while on earth, by the power of God through faith unto salvation, and finally be numbered with thy saints in glory everlasting. Amen.

Prayer before going to work in the Field.

Most blessed God, by thy kind care over me, I have slept in safety another night, and been refreshed. It is thy sun which now shines upon me. O may Jesus Christ the sun of righteousness arise upon my soul with healing in his beams. It is thine appointment that man shall get his bread by the sweat of his brow, and thou hast said, that the sleep of a labouring man is sweet. I thank thee that thou hast so kindly arranged things in thy Providence, that there is a time to labour, and a time to rest.

As the time to rest is now past, and the time for working has arrived, may I go forth cheerfully and thankfully to my work and labour until the evening. Let me not be slothful in business, but diligent and industrious in the calling thy Providence has allotted to me. Deliver me from an indolent spirit. May I guard my thoughts and words this day, that I may not sin against God—may I keep my heart with all diligence, because out of it are the issues of life.

Lord, help me to gain spiritual instruction from the labor of my hands, and whether I eat or drink, work or rest, may I do all to the glory of God.

May my heart be ploughed up and the fallow ground be broken by thy holy word—may the destructive weeds of sin be plucked up by the roots out of my heart. Take away the stony heart and give me a heart of flesh—water the plants of grace by thy holy spirit, and may I bring forth at last a plentiful crop of good fruit—a large harvest of good works to the glory of God. May my sins be few and light like the chaff which the wind driveth away, and my virtues like the solid and precious grain which is gathered into the barn. Preserve my soul from spiritual death, and let not the frost of this world destroy the plant of thy grace. May I close the labour of the day with a good conscience, and commit my soul to the hands of Jesus as a faithful Creator and Redeemer. Amen.

Prayer for a Servant before going to Communion.

O Lord, who searchest the hearts and triest the reins of the children of men, thou knowest the solemn work that is before me to day. I expect to renew my covenant with God, and to profess myself again before the world a disciple of Christ and follower of the Lamb. I do beseech thee to search my heart as with the candle of the Lord, and let me not do the work of the Lord deceitfully. O may I not make to day an insincere profession, but search me and know my thoughts, and see what wicked way there is in me, and lead me in the way everlasting. If I have since the last communion, been walking unworthy of my holy calling; if I have caused the enemies of the Lord to blaspheme, or have been a stumbling block in the way of others, O make my head waters and mine eyes a fountain of tears, and help me to repent in dust and ashes, and when I receive the bread and wine of the Lord's Supper, may I remember with faith and love, humility and gratitude, the body of Christ, which was broken for sin, and the blood of Christ which was shed for sin. O

help me to forgive all my enemies, as I hope to be forgiven by my blessed Saviour. And may I be so nourished and cherished by the ordinance, as to find that Christ's flesh is meat indeed, and his blood drink indeed. Help me in sincerity to renew my vows, and make me thine in the bonds of an everlasting covenant, through Jesus Christ, my Mediator and Redeemer. Amen.

HYMNS.

HYMN 1—L. M. WATTS.

- 1 There is a God, who reigns above,
Lord of the Heav'n, and earth and seas;
I fear his wrath, I ask his love,
And with my lips I sing his praise.
- 2 There is a law which he has writ.
To teach us all, what we must do;
My soul to his commands submit,
For they are holy, just and true.
- 3 There is a gospel rich in grace,
Whence sinners all their comforts draw;
Lord, I repent and seek thy face,
For I have often broke thy law.
- 4 There is an hour when I must die,
Nor do I know how soon 'twill come;
How many, younger much than I,
Have pass'd by death to hear their doom.
- 5 Let me improve the hours I have,
Before the day of grace is fled:
There's no repentance in the grave,
Nor pardon offered to the dead.

HYMN 2—L. M. MEPLEY.
Loving-kindness. Isa. lxiii. 7.

- 1 Awake, my soul, to joyful lays,
 And sing the great Redeemer's praise;
 He justly claims a song from me,
 His loving-kindness, Oh, how free!
- 2 He saw me ruin'd in the fall,
 Yet lov'd me notwithstanding all;
 He sav'd me from my lost estate,
 His loving-kindness, Oh, how great!
- 2 Tho' numerous hosts of mighty foes,
 Tho' earth and hell my way oppose,
 He safely leads my soul along.
 His loving-kindness, Oh, how good!
- 4 When trouble, like a gloomy cloud,
 Has gather'd thick, and thunder'd loud,
 He near my soul has always stood,
 His loving-kindness, Oh, how good!
- 5 Often I feel my sinful heart,
 Prone from my Jesus to depart;
 But though I have him oft forgot,
 His loving-kindness changes not.
- 6 Soon shall I pass the gloomy vale,
 Soon all my mortal powers must fail;
 Oh! may my last expiring breath
 His loving-kindness sing in death.

HYMN 3.—C. M. WATTS.
Trinity. Eph. ii. 18.

- 1 Father of glory, to thy name
 Immortal praise we give.
 Who dost an act of grace proclaim,
 And bid us rebels live.
- Immortal honor to the Son,
 Who makes thine anger cease;

Our lives he ransom'd with his own,
And dy'd to make our peace.

3 To thine Almighty Spirit be
Immortal glory given,
Whose influence brings us near to thee,
And trains us up for Heaven.

4 Let men, with their united voice,
Adore th' eternal God,
And spread his honors and their joys,
Through nations far abroad.

5 Let faith, and love, and duty join,
One general song to raise :
Let saints in earth and Heaven combine,
In harmony and praise.

HYMN 4.—L. M.

To-day. Heb. iv. 7.

1 Hasten, O sinner, to be wise,
And stay not for the morrow's sun
The longer wisdom you despise
The harder is she to be won.

2 Oh, hasten, mercy to implore,
And stay not for the morrow's sun,
For fear thy season should be o'er.
Before this evening's course be run

3 Hasten, O sinner, to return,
And stay not for the morrow's sun,
For fear thy lamp should fail to burn
Before the needful work is done.

4 Hasten, O sinner to be blest,
And stay not for the morrow's sun,
For fear the curse should thee arrest,
Before the morrow is begun.

HYMN 5.—C. M. WATTS.

1 There is a voice of sovereign grace
Sounds from the sacred word ;

“ Ho ! ye despairing sinners, come,
And trust upon the Lord.”

2 My soul obeys th’ Almighty call,
And runs to this relief;
I would believe thy promise, Lord
Oh ! help my unbelief.

3 To the dear fountain of thy blood,
Incarnate God, I fly;
Here let me wash my spotted soul
From crimes of deepest die.

4 Stretch out thine arm, victorious King,
My reigning sins subdue;
Drive the old dragon from his seat
With his apostate crew.

5 A guilty, weak, and helpless worm
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus, and my all!

HYMN 6.—8, 7, 4. HART.

Sinners invited to Christ. Mat. xi. 28—30.

1 Come, ye weary, heavy laden,
Lost and ruined by the fall;
If you tarry till you’re better
You will never come at all:
Not the righteous—
Sinners Jesus came to call.

2 Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness he requireth,
Is to feel your need of him:
This he gives you—
’Tis the Spirit’s rising beam.

3 Agonizing in the garden,
Lo ! your Maker prostrate lies !

- On the bloody tree behold him ;
 Hear him cry before he dies,
"It is finish'd ;"
 Sinners, will not this suffice ?
- 4 Lo ! th' incarnate God ascended,
 Pleads the merit of his blood ;
 Venture on him, venture wholly,
 Let no other trust intrude :
 None but Jesus
 Can do helpless sinners good.
- 5 Saints and angels, join'd in concert
 Sing the praises of the Lamb ;
 While the blissful seats of heaven,
 Sweetly echo with his name :
Hallelujah !—
 Sinners here may sing the same.
-

HYMN 7.—L. M. COLLYER.

Jer. xxxi. 18—20.

- 1 Return, O wanderer, return,
 And seek an injur'd Father's face ;
 Those warm desires that in thee burn,
 Were kindled by reclaiming grace.
- 2 Return, O wanderer, return,
 And seek a Father's melting heart :
 His pitying eyes thy grief discern,
 His hand shall heal thine inward smart.
- 3 Return, O wanderer, return,
 Thy Saviour bids thy spirit live ;
 Go to his bleeding feet, and learn
 How freely Jesus can forgive.
- 4 Return, O wanderer, return,
 And wipe away the falling tear ;
 'Tis God who says, "No longer mourn,"
 'Tis mercy's voice invites thee near.

HYMN 8.—C. M. E. JONES.

Resolve. Esther iv. 16.

- 1 Come, humble sinner, in whose breast,
A thousand thoughts revolve;
Come, with your guilt and fear opprest,
And make this last resolve:
- 2 “ I’ll go to Jesus, though my sin
“ Hath like a mountain rose;
“ I know his courts, I’ll enter in,
“ Whatever may oppose.
- 3 “ Prostrate I’ll lie before his throne,
“ And there my guilt confess,
“ I’ll tell him, I’m a wretch undone
“ Without his sov’reign grace.
- 4 “ Perhaps he will admit my plea,
“ Perhaps will hear my pray’r;
“ But, if I perish, I will pray,
“ And perish only there.
- 5 “ I can but perish if I go;
“ I am resolv’d to try;
“ For if I stay away, I know
“ I must for ever die.”
-

HYMN 9.—C. M. WATTS.

Repentance. Zech. xii. 10.

- 1 Alas! and did my Saviour bleed!
And did my Sov’reign die?
Would he devote that sacred head
For such a worm as I?
- 2 Was it for crimes, that I had done—
He groan’d upon the tree?
Amazing pity! grace unknown!
And love beyond degree!
- 3 Well might the sun in darkness hide,
And shut his glories in,

When God, the mighty Maker, dy'd
For man, the creature's sin.

4 Thus might I hide my blushing face,
While his dear cross appears;
Dissolve, my heart, in thankfulness,
And melt, my eyes, to tears. . .

5 But drops of tears can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away—
'Tis all that I can do.

HYMN 10.—L. M. . . . WATTS.

Dying, rising and reigning.

- 1 He dies!—the Friend of sinners dies!
Lo! Salem's daughters weep around!
A solemn darkness veils the skies!
A sudden trembling shakes the ground.
- 3 Come, saints, and drop a tear or two,
For him who groan'd beneath your load;
He shed a thousand drops for you—
A thousand drops of richer blood.
- 4 Here's love and grief beyond degree—
The Lord of glory dies for men!
But lo! what sudden joys we see!
Jesus, the dead—revives again!
- 6 Say, "Live forever glorious King,
"Born to redeem, and strong to save!
Then ask—"O death, where is thy sting?
And where thy vict'ry, boasting grave!"

HYMN 11.—C. M. . . . DUNCAN.

Coronation. Cant. iii. 11.

- 1 All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him—Lord of all.

- 2 Crown him, ye martyrs of our God,
 Who from his altar call ;
 Extol the stem of Jesse's rod,
 And crown him—Lord of all.
- 3 Hail him, ye heirs of David's line,
 Whom David, Lord did call ;
 The God incarnate ! Man Divine !
 And crown him—Lord of all.
- 4 Ye chosen seed of Israel's race,
 Ye ransom'd from the fall,
 Hail him who saves you by his grace,
 And crown him—Lord of all.
- 5 Sinners, whose love can ne'er forget
 The wormwood and the gall,
 Go, spread your trophies at his feet,
 And crown him—Lord of all.
- 5 Let every kindred, every tribe,
 On this terrestrial ball,
 To him all majesty ascribe,
 And crown him—Lord of all.
-

HYMN 12.—L. M.

CENNICK.

Way to Canaan. John xiv. 6.

- 1 Jesus, my all, to heav'n is gone,
 He whom I fix my hopes upon ;
 His track I see, and I'll pursue
 The narrow way till him I view.
- 2 The way the holy prophets went,
 The road that leads from banishment,
 The King's highway of holiness
 I'll go, for all his paths are peace.
- 5 This is the way I long have sought,
 And mourn'd because I found it not ;
 My grief, my burden long has been,
 Because I could not cease from sin.

- 1 The more I strove against its pow'r,
I sinn'd and stumbled but the more,
'Till late I heard my Saviour say,
Come hither, soul, "I am the way.
- 5 Lo ! glad I come, and thou, blest Lamb,
Shalt take me to thee as I am ;
Nothing but sin I thee can give,
Nothing but love shall I receive.
- 9 Then will I tell to sinners round,
What a dear Saviour I have found ;
I'll point to thy redeeming blood,
And say, " Behold the way to God."

HYMN 13.—C. M. WATTS.

Breathing after the Holy Spirit.

- 1 Come, Holy Spirit, heav'nly Dove,
With all thy quick'ng pow'rs,
Kindle a flame of sacred love
In these cold hearts of ours.
- 2 In vain we tune our formal songs,
In vain we strive to rise ;
Hosannas languish on our tongues,
And our devotion dies.
- 3 Dear Lord ! and shall we ever live
At this poor dying rate ?
Our love so faint, so cold to thee,
And thine to us so great ?
- 4 Come, Holy Spirit, heav'nly Dove,
With all thy quick'ning pow'rs,—
Come, shed abroad a Saviour's love,
And that shall kindle ours.

HYMN 14.—L. M. C. WESLEY.

Take not thy Holy Spirit, &c. Ps. li. 11.

- 1 Stay, thou insulted Spirit, stay,
Tho' I have done thee such despite,

- Cast not a sinner quite away,
Nor take thine everlasting flight :
- 2 Though I have most unfaithful been
Of all, who'er thy grace receiv'd,
Ten thousand times thy goodness seen,
Ten thousand times thy goodness griev'd.
- 3 Yet Oh, the chief of sinners spare,
In honor of my great High Priest ;
Nor in thy righteous anger swear,
I shall not see thy people's rest.
- 4 If yet thou canst my sins forgive,
E'ven now, O Lord, relieve my woes ;
Into thy rest of love receive,
And bless me with the calm repose.
- 5 E'en now my weary soul release,
And raise me by thy gracious hand !
Guide me into thy perfect peace,
And bring me to the promised land.

HAMN 15.—S. M. WATTS.

Heavenly joy on Earth.

- 1 Come, we who love the Lord,
And let our joys be known ;
Join in a song with sweet accord,
And thus surround the throne.
- 2 Let those refuse to sing,
Who never knew our God ;
But fav'rites of the heav'nly King
Should speak their joys abroad.
- 3 The men of grace have found
Glory begun below :
Celestial fruits on earthly ground,
From faith and hope may grow.
- 4 The hill of Zion yields
A thousand sacred sweets,

Before we reach the heav'nly fields,
Or walk the golden streets.

5 Then let our songs abound,
And every tear be dry ;
We're marching thro' Immanuel's ground,
'To fairer worlds on high.

HYMN 16.—7s. NEWTON.

Lovest thou me ? John xxi. 15.

- 1 'Tis a point I long to know,
Oft it causes anxious thought :
Do I love the Lord, or no ?
Am I his, or am I not ?
- 2 If I love, why am I thus ?
Why this dull this lifeless frame ?
Hardly, sure, can they be worse,
Who have never heard his name.
- 3 If I pray, or hear, or read,
Sin is mix'd with all I do ;
You who love the Lord indeed,
'Tell me—is it thus with you ?
- 4 Yet I mourn my stubborn will,
Find my sin a grief and thrall ;
Should I grieve for what I feel,
If I did not love at all !
- 5 Lord decide the doubtful case !
'Thou who art thy people's sun :
Shine upon thy work of grace,
If it be indeed begun.
- 6 Let me love thee more and more,
If I love at all, I pray ;
If I have not lov'd before,
Help me to begin to-day.

HYMN 17.—C. M. WATTS.

The hope of heaven our support.

- 1 When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes.
 - 2 Should earth against my soul engage,
And hellish darts be hurl'd,
Then I can smile at Satan's rage,
And face a frowning world.
 - 3 Let cares, like a wild deluge come,
And storms of sorrow fall;
May I but safely reach my home,
My God, my heav'n, my all;
 - 4 There shall I bathe my weary soul
In seas of heav'nly rest;
And not a wave of trouble roll
Across my peaceful breast.
-

HYMN 18.—L. M. NEWTON.

- 1 Happy the saints whose lot is cast,
Where oft is heard the gospel sound;
The word is pleasant to their taste,
A healing balm for every wound.
- 2 With joy they hasten to the place,
Where they their Saviour oft have met,
And while they feast upon his grace,
Their burdens and their griefs forget.
- 3 This favor'd lot, my friends, is ours;
May we the privilege improve,
And find these consecrated hours,
Sweet earnest of the joys above.

HYMN 19—8, 7, 4. ROBINSON.
The Pilgrim's Guide. Ps. xlviii. 14.

- 1 Guide me thou, O thou great Jehovah,
 Pilgrim through this barren land ;
 I am weak, but thou art mighty,
 Hold me with thy powerful hand :
 Bread of heaven,
 Feed me till I want no more.
- 2 Open thou the crystal fountain,
 Whence the healing streams do flow :
 Let the fiery, cloudy pillar
 Lead me all my journey through :
 Strong Deliv'rer,
 Be thou still my strength and shield.
- 3 When I tread the verge of Jordan,
 Bid my anxious fears subside ;
 Death of death, and hell's destruction,
 Land me safe on Canaan's side :
 Songs of praises
 I will ever give to thee.

HYMN 20—L M. B—.

Rom. viii. 14.

- 1 Come, gracious Spirit, heav'nly Dove,
 With light and comfort from above,
 Be thou our guardian, thou our guide,
 O'er ev'ry thought and step preside.
- 2 Conduct us safe, conduct us far
 From ev'ry sin and hurtful snare ;
 Lead to thy word that rules must give,
 And teach us lessons how to live.
- 3 The light of truth to us display,
 And make us know and choose thy way ;
 Plant holy fear in ev'ry heart,
 That we from God may ne'er depart.
- 4 Lead us to holiness, the road
 That we must take to dwell with God ;

Lead us to Christ, the living way,
Nor let us from his pastures stray.

5 Lead us to God, our final rest,
In his enjoyment to be bless'd ;
Lead us to heav'n, the seat of bliss,
Where pleasure in perfection is.

HYMN 21.—S. M.

The sinner cured. . . . John v. 2—9.

1 Beside the gospel pool,
Appointed for the poor,
From year to year a sinful soul
Had waited for a cure.

2 The voice of one unknown,
Advancing where he lay,
Bespoke him in a gentle tone,
And thus it seemed to say :

3 “ Poor, sinful, dying soul,
Why linger here and die ?
Only consent to be made whole,
You need no longer lie.

4 “ The Saviour passing by,
Well knows your sinking state,
And while the Saviour is so nigh,
The sinner need not wait.”

5 That voice dispell'd the charm,
His fatal slumbers broke ;
He saw his sins with fresh alarm,
And fear'd the vengeful stroke.

6 Unable to endure,
He call'd for aid divine—
The great Physician wrought the cure ;
That guilty soul was mine.

HYMN 22.—7s.

CENNICK.

1 Children of the heav'nly King,
As ye journey, sweetly sing ;

- Sing your Saviour's worthy praise,
Glorious in his works and ways.
- 2 Ye are travelling home to God,
In the way the fathers trod,
They are happy now, and ye
Soon their happiness shall see.
- 3 Shout, ye little flock, and blest,
You near Jesus' throne shall rest;
'There your seats are now prepar'd,
'There your kingdom and reward.
- 4 Fear not, brethren, joyful stand
On the borders of your land:
Jesus Christ, your Father's son,
Bids you undismay'd, go on.
- 5 Lord! submissive make us go,
Gladly leaving all below:
Only thou our Leader be,
And we still will follow thee.

HYMN 23.—C. M.

Hinder me not. Gen. xxiv. 58.

- 1 When Jesus bade me leave the world,
My downward steps retrace;
'Twas thus I answer'd every foe,
And fled to his embrace.
- 2 Stay, said the world, and taste awhile
My ev'ry pleasant sweet;
Hinder me not, my soul reply'd,
Because the way is great.
- 3 In all my Lord's appointed ways,
My journey I'll pursue:
Hinder me not, ye much lov'd saints,
For I must go with you.
- 4 Thro' duty, and thro' trials too,
I go at his command;

Hinder me not for I am bound
To my Immanuel's land.

HYMN 24.—C. M. MILLER.

Fellowship. Col. ii. 2.

- 1 Our souls, by love together knit,
Cemented, mixt in one,
One hope, one heart, one mind, one voice,
'Tis heav'n on earth begun.
 - 2 Our hearts have often burn'd within,
And glow'd with sacred fire,
While Jesus spoke, and fed, and blest,
And fill'd the enlarg'd desire.
 - 3 The little cloud increases still,
The heav'ns are big with rain;
We haste to catch the teeming show'r,
And all its moisture drain.
 - 4 A rill, a stream, a torrent flows!
But pour a mighty flood;
Oh! sweep the nations, shake the earth,
'Till all proclaim thee God.
 - 5 And when thou mak'st thy jewels up,
And set'st thy starry crown;
When all thy sparkling gems shall shine,
Proclaim'd by thee thine own.
 - 6 May we, a little band of love,
We sinners, sav'd by grace,
From glory unto glory chang'd,
Behold thee face to face.
-

HYMN 25.—L. M. KELLY.

Heb. xiii. 14.

- 1 "We've no abiding city here"—
This may distress the worldly mind;
But should not cost the saint a tear,
Who hopes a better rest to find.

2 "We've no abiding city here"—
 Sad truth were this to be our home;
 But let this thought our spirits cheer,
 "We seek a city yet to come."

3 "We've no abiding city here"—
 Then let us live as pilgrims do;
 Let not the world our rest appear;
 But let us haste from all below.

4 "We've no abiding city here"—
 We seek a city out of sight:
 Zion its name—the Lord is there,
 It shines with everlasting light.

HYMN 25.—8, 7.

ROBINSON.

Grateful recollection.

I Sam. vii. 12.

1 Come, thou Fount of ev'ry blessing,
 Tune my heart to sing thy grace;
 Streams of mercy, never ceasing,
 Call for songs of loudest praise.
 Teach me some melodious sonnet,
 Sung by flaming tongues above:
 Praise the mount—I'm fix'd upon it—
 Mount of God's unchanging love.

2 Here I raise my Eben-Ezer,
 Hither by thy help I'm come;
 And I hope, by thy good pleasure,
 Safely to arrive at home.

Jesus sought me when a stranger
 Wand'ring from the fold of God;
 He to rescue me from danger,
 Interpos'd with precious blood.

3 Oh! to grace how great a debtor
 Daily I'm constrain'd to be!
 Let that grace now, like a fetter,
 Bind my wand'ring heart to thee;
 Prone to wander, Lord I feel it—
 Prone to leave the God I love—

Here's my heart—O take and seal it ;
Seal it from thy courts above.

HYMN 26.—7s.

- 1 Now the shades of night are gone ;
Now the morning light is come ;
Lord, may I be thine to-day—
Drive the shades of sin away.
 - 2 Fill my soul with heav'nly light,
Banish doubt, and cleanse my sight ;
In thy service, Lord, to-day,
Help me labour, help me pray.
 - 3 Keep my haughty passions bound—
Save me from my foes around ;
Going out and coming in,
Keep me safe from every sin.
 - 4 When my work of life is past,
Oh ! receive me then at last !
Night of sin will be no more,
When I reach the heav'nly shore.
-

HYMN 27—S. M.

- 1 The day is past and gone,
The ev'ning shades appear ;
Oh, may I ever keep in mind,
The night of death draws near.
- 2 Lay my garments by,
Upon my bed to rest ;
So death will soon remove me hence,
And leave my soul undrest.
- 4 Lord, keep me safe this night,
Secure from all my fears ;
May angels guard me while I sleep,
Till morning light appears.
- 4 And when I early rise,
To view th' unwearied sun,

May I set out to win the prize,
And after glory run :

5 That when my days are past,
And I from time remove,
Lord, I may in thy bosom rest,
The bosom of thy love.

HYMN 28.—C. M.

Saturday Night.

1 Begone, my worldly cares, away,
Nor dare to tempt my sight ;
Let me begin the ensuing day,
Before I end this night.

2 Yes, let the work of pray'r and praise
Employ my heart and tongue ;
Begin, my soul ;—thy Sabbath days
Can never be too long.

3 Let the past mercies of the week
Excite a grateful frame ;
Nor let my tongue refuse to speak
Some good of Jesus' name.

4 On wings of expectation borne,
My hopes to heav'n ascend ;
I long to welcome in the morn,
With *thee* the day to spend.

HYMN 29.—L. M. STENNETT.

The Sabbath.

1 Another six days' work is done,
Another Sabbath is begun ;
Return, my soul, enjoy thy rest—
Improve the day thy God has bless'd.

2 Come, bless the Lord, whose love assigns
So sweet a rest to wearied minds ;
Provides an antepast of heav'n,
And gives this day the food of sev'n.

3 O, that our thoughts and thanks may rise,
As grateful incense to the skies;
And draw from heav'n that sweet repose,
Which none, but he that feels it, knows.

3 This heav'nly calm, within the breast,
Is the dear pledge of glorious rest,
Which for the church of God remains,
The end of cares, the end of pains.

4 In holy duties let the day,
In holy pleasures, pass away;
How sweet a Sabbath thus to spend,
In hope of one that ne'er shall end!

HYMN 30.—C. M.

BERRIDGE.

Marriage.

1 Since Jesus freely did appear
To grace a marriage feast;
O Lord, we ask thy presence here,
To make a wedding guest.

2 Upon the bridal pair look down,
Who now have plighted hands;
Their union with thy favor crown,
And bless the nuptial bands.

3 In purest love these souls unite.
That they with Christian care,
May make domestic burdens light,
By taking mutual share.

4 And when that solemn hour shall come,
And life's short space be o'er;
May they in triumph reach that home,
Where they shall part no more.

HYMN 31.—L. M.

NEWTON.

Welcome to Christian friends.

1 Brethren, belov'd for Jesus' sake,
A hearty welcome here receive;

May we together now partake
The joys which he alone can give !

2 May he, by whose kind care we meet,
Send his good Spirit from above ;
Make our communications sweet,
And cause our hearts to burn with love !

3 Forgotten be each worldly theme,
When thus we meet to pray and praise,
We only wish to speak of him,
And tell the wonders of his grace.

4 We'll talk of all he did and said,
His suff'rings and his dying love,
The path he mark'd for us to tread,
And how he triumphs now above.

5 Thus as the moments pass away,
We'll love, and wonder, and adore :
Then hasten on the glorious day.
When we shall meet to part no more.

HYMN 32.—S. M. FAWCETT.

1 Blest be the tie that binds
Our hearts in Christian love ;
The fellowship of kindred minds,
Is like to that above.

2 Before our Father's throne
We pour our ardent pray'rs ;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

3 We share our mutual woes ;
Our mutual burdens bear ;
And often for each other flows
The sympathizing tear.

4 When we asunder part,
It gives us inward pain ;
But we shall still be join'd in heart,
And hope to meet again.

5 This glorious hope revives
 Our courage by the way ;
 While each in expectation lives,
 And longs to see the day.

6 From sorrow, toil and pain,
 And sin, we shall be free ;
 And perfect love and friendship reign
 Through all eternity.

HYMN 33.—C. M.

1 Thro' Christ when we together came
 In singleness of heart,
 We met, O Jesus, in thy name ;
 And in thy name we part.

2 We part in body, not in mind,
 Our minds continue one ;
 And each to each, Jesus join'd,
 We happily go on.

3 Present in spirit still we are,
 And intimately nigh ;
 While on the wings of faith and pray'r
 We Abba, Father ! cry.

4 Oh, may thy Spirit, dearest Lord,
 In all our travels still
 Direct and be our constant guard
 To Zion's holy hill.

5 Oh ! what a joyful meeting there,
 Beyond these changing shades ;
 White are the robes we then shall wear,
 And crowns upon our heads.

6 Haste, Lord, and bring us to the day
 When we shall dwell at home ;
 Come, O Redeemer, come away ;
 O Jesus, quickly come.

HYMN 34.—C. M. HOSKINS.

I Cor. vii. 29.

- 1 The time is short ! the season near,
When death will us remove
'To leave our friends, however dear,
And all we fondly love.
- 2 The time is short ! sinners, beware,
Nor trifle time away ;
The word of great salvation hear,
While it is call'd to-day.
- 3 The time is short ! ye saints rejoice—
The Lord will quickly come :
Soon shall you hear the Bridegroom's voice,
To call you to your home.
- 4 The time is short ! it swiftly flies—
The hour is just at hand,
When we shall mount above the skies,
And reach the wish'd for land.
- 5 The time is short !—the moment near,
When we shall dwell above ;
And be forever happy there,
With Jesus, whom we love.

HYMN 35.—C. M. WATTS.

Everlasting absence of God intolerable.

- 1 That awful day will surely come,
'Th' appointed hour makes haste—
When I must stand before my Judge,
And pass the solem test.
- 2 Thou lovely Chief of all my joys,
Thou Sov'reign of my heart,
How could I bear to hear thy voice
Pronounce the sound, *Depart !*
- 3 The thunder of that dismal word
Would so torment my ear,
'Twould tear my soul asunder, Lord,
With most tormenting fear.

4 What—to be banish'd from my life,
And yet forbid to die !

To linger in eternal pain,
Yet death forever fly !

5 Oh, wretched state of deep despair
To see my God remove—

And fix my doleful station where
I must not taste his love !

6 Oh, tell me that my worthless name
Is graven on thy hands ;

Show me some promise in thy book,
Where my salvation stands.